

church, means "called out," in its original sense. There is no conversion of the world intimated during this period. The parable of the mustard seed, the leaven, etc., do not in any sense, as often supposed, so teach. (We will take up these parables in their teaching as to the kingdom of God in the near future.) The end of the present dispensation as we will see later, will be the "fulness of the Gentiles," Luke 21:24; Romans 11:25; the rapture of the saints, 1 Thess. 4:16, 17; Rev. 12:5; the revelation of the Man of Sin and an apostate church, II Thess. 2:3, 4; and the great tribulation, Dan. 12:1; Matt. 24:21; Rev. 7:14; 12:6; 13:7. At this time Satan and his fellows will be at the climax of their power, holding undisputed sway over the whole earth,—yea the old dragon "shall do according to his will." Dan. 11:36; 7:25; Rev. 13:4, 8; 13:15, 17. May God help us to escape these days, besides which the days of Nero were for the children of God, days of bliss.

"And to this agree the words of the prophets as it is written,

"After these things I will return, and I will build again the tabernacle of David which is fallen," etc., (R. V. Ver. 15, 16.)

If the reader will turn to the prophet which James here quotes, (Amos 9:11, 12) he will notice that Amos does not give the words, "after this I will return." Consequently, it is James who places the "return" after the Gentiles have been "called out," and James, also, places the rebuilding of the temple which means the restoration of Israel after the fulness of the Gentiles. We cannot mistake his meaning. The Lord's return will be after the gathering out from among the Gentiles, which is now certainly going on, and before the restoration of Israel as a nation. The Word of God has unalterably fixed the place of the "return," at this place. The coming of the Lord, then, is not death; it is not Pentecost; it is not the destruction of Jerusalem; it is not the conversion of Constantine; it is not a gradual development of righteousness among men; that has been but the Lord's return is "after these things," i. e., the called out, the apostacy, the dispersion of the Jews, etc. "After these things" he will come, not in the hearts of men all unnoticed, but in the clouds of heaven, as he went away. So says Matthew (24:27, 30), Mark (13:26), Luke (Acts 1:9, 11), John (Rev. 1:7), Paul (I Thess. 4:16, 17), Daniel (7:13, 14), and Joel (2:2.)

"And I will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

There can be no doubt as to the Lord Jesus sitting at last on David's throne, governing the world. The angel declared to Mary that her son "Shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the

house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:31, 33.) At the sounding of the seventh angel, all "The kingdoms of this world will become the kingdoms of our Son and his Christ; and he shall reign forever and ever." (Rev. 11:15) Hallelujah! Thus saith Isaiah (9:7), Daniel (2:44; 7:27), Joel (3:16, 17, 21) Zechariah (14:9), Jeremiah (23:5), Micah (4:7), David (Ps. 72:8, 11), and all the prophets again and again. The only argument against this truth, is to spiritualize all these prophecies, making them to mean we know not what. The spiritualizers do not say, or if they do, never agree among themselves. Where underneath or above the sun was the "throne of his father David," if not at Jerusalem? If David ever had a spiritual throne we want someone to arise and show us the proof. David never had but one throne, and upon that throne our blessed Lord shall sit. Yea, verily, this is even "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all the nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:1-4) Thus it shall be when the Lord sits "in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth will be Mount Zion," when "God will establish it forever." (Psalm 48:1, 2, 8.)

If these words do not mean what they say, will not someone explain what they do mean? Why was the Holy Ghost so indefinite? We should like to know what is meant by these spiritual "tops of mountains," spiritual "nations," spiritual "thrones of David," spiritual "Mount of Olives," spiritual "waste cities," spiritual "fallen downs," spiritual "breaches," and spiritual "ruins." Also, explain how they are, or are to be spiritual "as in the days of old?" (Amos 9:11.) Until we are enlightened we will be foolish enough to believe that the kingdoms of this world will become the kingdoms of our Lord, and deluded enough to believe that the faithful saints will on this earth "live and reign with Christ a thousand years." (Rev. 20:4.) This is done.

"That the residue of men might seek after the Lord."

Here it is plainly stated that the residue of men will seek after the Lord after the "return." All the prophets agree again. Especially the prophet Zechariah in chapter 8

and 14. "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Zech. 8:22, 23.) O Israel, downtrodden, hated, forsaken, thou wilt not groan forever underneath Gentile feet! The Gentile must have his fulness, then cometh thy glorious day!

The plain teaching is, that the conversion of this world will be after, not before the coming of the King. If my Bible does not teach of an apostate church (II Thess. 2:3) of an infidel world (Luke 18:8; 17:26), of a truth hating (II Tim. 4:34), virtue hating (II Tim. 3:3), saint hating (II Tim. 3:12), God hating (Rev. 13:6, 8.) world just prior to the coming of Jesus in person, then it teaches nothing. There will be religion in the last days, plenty of it. It will pretend to be grounded in the profoundest wisdom, reason, truth and progress. It will crown itself with the crown of human perfectibility. If such a thing were possible, it will "deceive the very elect." It will be reinforced by signs, miracles, and lying wonders. (See Rev. 13:13, 14; II Thess. 2:9, 10.) But it will be the religion of anti-God, anti-Christ and anti Holy Ghost. That is, it will be the religion of the Dragon, the Beast, and the False Prophet. (Rev. 16:13, 14.) Its sacraments will be seals of inevitable and everlasting damnation. (Rev. 14:9, 11) There can be, there will be no conversion of this world until the Word of God with his name, "King of Kings and Lord of Lords," written on his vesture, descends from the opened heaven, sweeping before him the ungodly kings of earth, the Beast, the False Prophet and all their servants, casting them into the lake of fire (Rev. 19) and hurling the devil himself into the bottomless pit, for a thousand years, there to await the day of his last effort and final overthrow.

Then, when thus chained will come that thousand years of peace, that glad, glad day, forerunner of Eternity's blessedness, when men shall know the Lord; when they shall learn war no more; when little children shall play with the tiger and the lion for playmates; when they shall neither hurt nor destroy on mountain, plain or sea; when the hills shall drop their fatness, flowing down to commingle with the valley's sweetness; when the desert shall blossom as a rose; when love shall be the only motive, and glad joy the only outcome of human action; when

"Jesus shall reign where'er the sun,
Does his successive journeys run."

Then and not till then, will a converted world join with the millions on high, in one mighty chorus, "Alleluia! Alleluia! for the Lord God omnipotent reigneth!"